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DIED—Of a pulmonic consumption, at sea, on the passage from Norfolk to Charleston, bound southward on a journey for his health, in the 39th year of his age, and the 11th of his ministry, the Rev. JOSEPH WASHBURN, pastor of the Church of Christ in the first Society in Farmington. His death, which happened on the morning of the 25th of December last, was serene and peaceful; and he expired, in the arms of Mrs. Washburn who accompanied him, without a struggle or a groan. Oppressed with grief too big for utterance, and tossed with a tempest for several days in extreme danger, she arrived safe at Charleston, the 4th of January. Whether the remains of our deceased friend were carried to Charleston, and there interred, or committed to the sea, we are not yet informed. He left four young children, all too young to be fully sensible of their loss, irreparable as it is by any earthly comfort. The people, lately his charge, deeply feel this stroke of divine Providence, by which they are deprived of the labors of their beloved pastor, in the meridian of life; and his brethren in the ministry, to whom his character is known, will lament the loss of one of their number whose praise is in the Churches.

Mr. Washburn was one of the Editors of this Magazine, and until called off from his labors by sickness, a faithful and highly useful member of the publishing Committee. The Editors condole with his afflicted family, the bereaved Church and Congregation, and his numerous friends, to whom he was so deservedly dear, under this visitation of a holy and righteous Providence. May the people of his charge remember the truths he has delivered, and the warnings he has given them; that they may meet him with joy at the judgment day! And may his surviving brethren in the ministry, be animated to renewed zeal in their Master's service, that they may receive the plaudit of, "Well done good and faithful servants."

The memory of the just shall be had in remembrance.

FOR the CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to Christianize the Indians in New-England, &c.

(Continued from p. 210.)

CHAPTER II.

NUMBER XIII.

Rev. John Eliot's Life and Character, as a Christian and as a Minister to a particular Church and Congregation, abridged from Dr. Cotton Mather—His Death, and some circumstances preceding and attending it.

MR. Eliot's character in early life was briefly drawn in a former number. He supported, to the last, the reputation he then gained—lived and died in the high esteem of good men, as a Christian, a minister, and an evangelist to the Indians.

His character as a *Missionary* to the natives has been placed before the eye of the reader in some preceding numbers: what remains is to delineate his character as a *Christian* and as a *Minister* connected with a particular church and society. This will be abridged from Dr. Cotton Mather, who resided near him, and had a particular acquaintance with him, and viewed him, as we shall see, as an eminent Christian; and as a pious, zealous, indefatigable, and very useful minister.

Mr. Eliot, as a Christian, appeared devout, heavenly-minded, submissive to the will of God under trying dispensations of his Providence; was modest and humble; and was distinguished by a careful attention to the so-

cial and private duties of the Christian life: His religion sat easy upon him—he was, in general, far from an affected austerity.

As a Minister, he was faithful, diligent, prudent, rationally zealous, bold, and intrepid in the cause of the Redeemer; he gave himself to his work, and finished the services assigned him with uncommon vigor and fidelity.

As a Christian, he was eminent for *fasting* and *prayer*. He viewed these instrumental duties of religion of great importance to promote vital piety. He not only made it his daily practice to perform secret prayer; but he would, not uncommonly, set apart whole days for prayer, with fasting in secret places before the God of heaven; especially, when there was any remarkable difficulty before him, he took this way to encounter and overcome it; being of Dr. Preston's mind, "That when we would have any great things to be accomplished, the best policy is to work by an engine, which the world sees nothing of." He could say, as a pious man did upon his death-bed: "I thank God, I have loved fasting and prayer with all my heart." He kept his heart in a frame for prayer with a wonderful constancy; and was continually, as opportunities presented, exciting all about him to this. When he heard any considerable news, his usual and speedy reflection upon it would be, "Brethren, let us turn all this into prayer." When he came to an house, that he was intimately acquainted with, he would often say, "Come, let us not have a visit without a prayer:

Let us pray down the blessing of heaven on your family before we go." Especially, when he came into a society of ministers, before he had sat long with them, they would look to hear him urging, "Brethren, the Lord Jesus takes much notice of what is done and said among his ministers when they are together; come, let us pray before we part."

It is thought, that he was very frequent in the performance of the duty of *ejaculatory prayer*—a practice which devout persons find specially useful as a powerful antidote against the infection of temptations;* and a happy

* "When we observe in ourselves the least approaches towards anger, lust, envy, and discontent, we are not to put off our application to God for his grace to some prefixed *distance* of time: No, we should forthwith desire his assistance, and pray for the succors of his Holy Spirit. For by immediately recollecting ourselves, and desiring his assistance upon the first solicitation of any vice, which we may do silently in public, as well as in private, in a crowd, as well as in our closet, we stop the progress of evil by introducing another train of thinking: Whereas by delaying our addresses till the stated periods of prayer return, we let the poison work in us without applying the proper antidote in time. No doubt morning and evening prayers are indispensable duties; and some *part* of our time ought every day to be dedicated to God, as an acknowledgment, that the whole of our time is his gift. But we ought to take care, that our *formal* petitions do not supersede our *habitual*, and constant endeavors. If upon the first motions towards anger, impatience, uncharitableness, &c. we, without delay, upon the spot, prayed to God, and invoked his aid, this would be upon every incident, an expedient to expel bad thoughts before they had gotten full possession of the heart, by bringing others more worthy into their room. We must feel, if we are

mean to promote the life of God in the soul—a duty which may be performed without ostentation—in the midst of company as well as in solitude.

The whole tenor of his life made it evident, that his zeal for prayer was not an ostentatious display of superior piety; but a deep, and affecting sense of the obligations to it, and benefits resulting from it; especially of its importance to keep up a lively sense of religion in the heart; of man's dependence upon God; and an affecting view of the divine benefits.

Mr. Eliot was a very diligent student of the holy scriptures from his youth; and they were to him as his necessary food. He made the bible his companion, and his counsellor. He would not, upon any terms, have passed one day, without using a portion of the sacred writings as an antidote against the infection of temptations: And, in this view, he would prescribe it to others from his own happy experience. By a frequent perusal of the sacred volume, he became an eminent textuary, which was of singular benefit to him, not only in his Christian course, but in his pastoral labors.†

attentive, the disorders of the mind, as well as the distempers of the body. We must know, when any glance of ill nature, lust, or discontent comes across our minds: And to turn our thoughts to God upon that emergent occasion, by a mental prayer, is instantly to withdraw the mind from evil, to retract the bad design, before it has made any advance in our hearts, and to endeavor after the opposite virtue."

Seed's Sermons, vol. i. p. 250, &c.

† "Dr. Samuel Annesley, a dissenting minister in London, in the 17th century, took up a custom, in early

Moreover, he, as much as almost any man, exhibited that evidence of uprightness, which the psalmist lays down, "Lord, I have loved the habitation of thine house." For besides his *weekly* attendance there, to which he was obliged by his office; he had a lecture once a fortnight in his own congregation; and he made his weekly visits to the lectures in the neighboring towns; how often was he seen at Boston, Charlestown, Cambridge, and Dorchester, paying attention to the word of God, and counting a day in the courts of the Lord better than a thousand? It is hardly conceivable, how, in the midst of so many

studies and labors, as he was, at home, engaged in, he could possibly repair to so many lectures abroad: and herein he aimed, not only to promote his own edification, but to countenance and encourage the lectures to which he resorted.

Thus he took heed that he *might hear*; and he took as much care *how he heard*. He sat himself as in the presence of the eternal God; he expressed a diligent attention by a watchful and wakeful posture, and by turning to the texts quoted by the preacher. And they who were so happy as to go home with him, were sure of having another sermon by the way, till their very hearts burned within them. He indeed always carried much of religion with him from the house of God.

Among the many instances, in which the piety of Mr. Eliot was remarkable, his exact remembrance of the *Christian Sabbath* to keep it holy must not be omitted.

It has been truly and justly observed, [that our whole religion fares according to our Sabbaths—that when Christians do not devoutly regard and keep the Lord's day, their graces visibly decline, and that often times by swift degrees; and that a strictness in our Sabbaths inspires a vigor into all our other duties. Mr. Eliot knew this, and discovered a fervent zeal in support of this sacred institution. The sun did not set at the evening before the Sabbath, till he began his preparation for it; and when the Lord's day came, he appeared, in a peculiar manner, to be *in the spirit*. Every day was a sort of Sabbath to him; but the Sabbath day was a type, a taste of heaven with him. He labored

childhood, which he always observed, viz. reading twenty chapters in the bible every day.—By his very frequently reading the scriptures from his childhood, he became a great textuary; and by texts readily, and pertinently produced, he often surprised eminent ministers, as his solution of cases of conscience (which his sermons much consisted of) did instruct and edify them."

Dr. Daniel Williams' works,
vol. i. p. 368, 373.

"The famous Beza, at eighty years of age, when his memory was so impaired, that he could not retain what he read an hour before, or even the names of those about him, was yet able to repeat St. Paul's epistles in Greek, which he learned in his youth."

Such examples as far as other necessary studies and pursuits will permit, are worthy of the imitation of all young persons; especially of young ministers, that, like Apollos, they may become "mighty in the scriptures."

"The best help to memory, when we grow old, is to read the scriptures much when we are young; and to get them well fixed in our mind; the traces are made deeper in the vigor of our nature, and the images of things most likely to remain with us."

London ministers sermons on reading the scriptures, p. 181.

that he might, on this high day, have no *words or thoughts* but such as were correspondent to it. He then allowed in himself no *actions* but those of an elevated, and refined soul. And if he beheld in any person whatsoever any profanation of this day, he would not fail to give faithful reproofs.*

And hence also, to the general engagements of a covenant with God, which it was his desire to bring the Indians into, he added a particular article, in which they bind themselves. "To remember the Sabbath day to keep it holy, as long as we live."

His *conversation* was such as became the gospel of Christ—as became a Christian minister: It was good to the use of edifying, and well calculated, at that day particularly, to minister grace to the hearers. He took delight in speaking of God in serious and pleasing discourses.

He was indeed sufficiently pleasant and witty in company—was affable and innocently facetious at times, rather than rigid, and morose in conversation:† But he had a remarka-

* "The profanation of the Lord's day is, indeed, the inlet to all other vices." *Seed's Sermons*, vol. i. p. 98.

† Rev. Mr. Prince of Boston, in his *Memoirs of Mr. Walter*, ordained colleague with Mr. Eliot, gives a specimen of his pleasant, facetious turn, which was so natural to him, that it was difficult to suppress it, even at a very advanced age.—

"Mr. Elliot, then in his 84th year, presided at Mr. Walter's Ordination, and gave the charge: And though a distinction was wont to be made between the characters of Pastor and Teacher, when two Ministers were together in the same Church, one of them being ordained under the for-

ble gravity mixed with it, and a singular skill in raising some pious observation out of whatever matter of discourse lay before him: Nor would ordinarily dismiss any theme without some weighty and divine sentence, which might be naturally, and pertinently introduced. Doubtless he imposed it as a law upon himself, that he would leave something of God, of heaven, and of religion with all who should come near him. In all places he appeared with that dignity, which induced the company to revere him, and to pay particular attention to his conversation.

He had a particular turn for making religious reflections upon various occurrences in common life, as well as upon special Providences.

He had a special art of spiritualizing earthly objects, and of raising high thoughts from mean things. Once going with some weariness, and feebleness up the hill on which his meeting house now stands, he said to the person that led him, *This is very like the way to heaven; it is up hill: The Lord, by his grace fetch us up!* And instantly observing a bush near him, he immediately added, *And truly there are thorns, and briars in the way too.* It is an observation, that the friends of Mr. Eliot made con-

mer name, and the other under the latter; Mr. Eliot notwithstanding saw fit to join both names, and characters in Mr. Walter's Ordination: And on their return from the assembly, he took occasion pleasantly to say to Mr. Walter; "Brother, I have Ordained you a *teaching Pastor*; but don't be proud of it, for I always Ordain my *Indians* so."

Memoirs, p. 8.

cerning him, that they were never with him, but they got, or might have got some good by him.

From such a frame of spirit it was, that once on a visit, finding a merchant in his counting room, where he saw books of business only on his table, but all his books of devotion on his shelf, he gave this advice to him, *Sir, here's earth on the table, and heaven on the shelf; pray don't sit so much at the table as altogether to forget the shelf; let not earth, by any means, thrust heaven out your mind.* Many thousands were his occasional reflections in the course of his life.*

Mr. Eliot, on various occasions, exhibited agreeable evi-

* Such things as have been just mentioned, may be treated by some with contempt, as puritanical. But the age in which Mr. Eliot lived is to be considered, and the approved usages of many of the religious at that day. Making reflections of this kind, has not been infrequent with serious and pious persons in various ages. The learned and devout Robert Boyle wrote a book of this kind, with the title of "Occasional Reflections," which was very entertaining and instructive, and discovered the religious turn of this great and excellent man. It would be happy if such a devout spirit were more generally prevalent in the present age. At the same time, it must be granted, that great regard is to be had to the different ways of pursuing the same general end, which are customary among serious people in different ages. The end is to be kept in view; and such measures to be pursued as are adapted to promote the end. The innocent taste of those we converse with is to be consulted. However, even at this day, they who have a natural turn for such occasional reflections, may, with some persons, do more good, than by long, labored discourses in another form.

dence that he had made good proficiencie in the grace of *humility*. He sought not the praise of men, but that which cometh from God. When most diligent and most successful, and much applauded by good men, and the public in general, for his faithful and incessant labors as a minister, and particularly as a missionary, he desired not to be thought of more highly than was fit—had a deep sense of his natural and moral imperfections; and entertained a pious fear, lest *he himself, or his friends* should dorogate from the grace of God.

An honorable person did, once in print, put the name of an *Evangelist* upon him: Upon which, in a letter of his to that person, afterwards printed, his expressions were, "There is a redundancy, while you put the title of an *Evangelist* upon me: I beseech you suppress all such things: Let us do, and speak, and carry all things with humility: It is the Lord who has done, what is done; and it is most becoming the Spirit of Jesus Christ, to lift him up and lay ourselves low. I wish that word could be obliterated."*

* When I read this, it reminded me of a gentle reproof, given by Dr. Secker, then (if I mistake not) Bishop of London, to a gentleman of eminence, who had praised him and his writings, as he judged, in too complimentary a strain: "I return you many thanks, says the Bishop, for your favorable opinion both of my sermon, and its author, though expressed in a manner, which you would have forborne, if you had known me better. Plain men should be treated in a plain way; and nobody should have things said to him, which he does not deserve, and ought not to hear, if he did. Let us all endeavor to do what good we can."

The same humble temper discovered itself near his *dissolution*, as well as at other times.

—Speaking about the work of the gospel among the Indians, which we quoted upon another occasion, but take liberty to quote again, in order to introduce something further to illustrate this part of Mr. Eliot's character, he expressed himself in these very observable terms; "There is a cloud, said he, a dark cloud upon the work of the gospel among the poor Indians. The Lord revive and prosper that work, and grant it may live, when I am dead.—It is a work, which I have been doing much, and long about—But what was the word I spoke last? I recal that word, *my doings*—Alas! they have been poor, and small and lean doings; and I'll be the man that shall throw the first stone at them all."

Mr. Eliot possessed a wonderful *resignation to the will of God* in all events.

In common with other men he met with some very heavy trials, which he bore with exemplary submission. Long before his own dissolution he was called to follow to the grave three of his sons; one a settled minister, whose excellent character was delineated in a former number—Another, a tutor of Harvard College, and a candidate of the ministry—a most amiable young man, eminent for learning and goodness. The

and give those who seem to endeavor it faithfully, the comfort of knowing we think they do; but never tempt one another to forget, we are *unprofitable servants*."

Dr. Kippis's Life of Dr. Doddridge prefixed to Fam. Expos
p. 154.

other, though very young, was yet old enough to exhibit pleasing evidence of sincere piety. Mr. Eliot's youngest son, Benjamin, was settled at Roxbury, and was an assistant to his father for many years; but left the good old gentleman to deplore the loss of him also.

He resigned his children to God with such a sacred serenity, as made all the spectators to say, "This could not be done without the fear of God." He bore all his trials with an admirable patience; and seemed loth to have any will of his own, that should not be wholly moulded into the will of his heavenly Father.

However, in these trying scenes, he had such things to support and console him, as many under similar calamities are destitute of; not only a consciousness of his own sincerity in religion, and a well established persuasion of an interest in the gracious and everlasting promises of the gospel; but a well grounded and firm hope, that all his dear departed children had entered into eternal rest; and that those who survived, were truly pious, and candidates for heaven. They all gave such demonstrations of their conversion to God, that the good old man would sometimes say, with great complacency; "I have had six children; and I bless God for his *free grace*; they are all either with Christ, or in Christ; and my mind is now at rest concerning them."—And when some asked him, how he could bear the death of such excellent children, his humble reply to the question was this; "My desire was, that they should

have served God on earth ; but if God will choose to have them rather serve him in heaven, I have nothing to object against it ; but his will be done."

Three or four years before his own decease, when more than eighty years of age, Mr. Eliot experienced distress of the most poignant kind ; his excellent consort, who had been the companion of his youth, the solace of his old age, and an inestimable blessing through life, was removed from him by death. She was a woman very eminent for piety and usefulness. God made her a rich blessing, not only to her family, but also to her neighborhood.

Dr. C. Mather observes in the words following : " And when at last she died, I heard, and saw her aged husband, who else very rarely wept, yet now, with tears over the coffin, before the good people, a vast confluence of which were come to her funeral, say, *Here lies my dear, faithful, pious, prudent, prayerful wife : I shall go to her, and she shall not return to me.*"

His emotions upon this occasion were tender. He felt this affliction as a frail man ; but endured it as a firm, established Christian : being in dutiful subjection to the Father of Spirits.

Mr. Eliot was very exemplary for the *diligent improvement of time* ; and took pains to inculcate upon others the importance of this talent. As he spent no more time in sleep, than is necessary to recruit the exhausted spirits, and refresh nature ; so he rose early in the morning, and immediately applied himself to the business of his calling : he found, by experience, *that* part of the day peculiarly friend-

ly to study, and the acquisition of knowledge, and the improvement of the mind in other respects. And the same course, that he pursued himself, he recommended to other students, particularly to young men. In a familiar, pleasant manner he would call upon them, *I pray, look to it, that you be morning birds.*

Without a strict regard to the diligent improvement of time, it was impossible he should have accomplished so much as he did. His learning the Indian language, and translating the whole Bible into it, besides a considerable number of other books, must have been a great and laborious work, and have taken much time. But when we consider his pastoral services, in the performance of which he was very assiduous and faithful ; and when we consider what he did as an evangelist among the heathen, or those that were lately so, as has been briefly stated in some preceding numbers ; and when we add domestic cares, some share of which fell to his lot in common with other men ; it must be allowed, that he was a pattern of industry, whom not many equalled ; and perhaps very few, if any, in his day, exceeded.

Mr. Eliot made great proficiency in the virtues of *mortification*, and *self-denial*,—in the government of the appetites and passions.

He was mortified to the pleasures of this life in an uncommon degree. He exercised great and constant self-denial in respect to animal gratifications. The grandeurs of this world were to him very much what they would be to a dying man.

He maintained almost an unparalleled indifferency towards all the pomps, with which mankind is too generally flattered and enchanted.

We have seen his self-denial in respect to sleep. He lived by equally exact rules in regard to meats and drinks ; denying himself, where apparent duty required. It was his habitual desire to oppose his inclinations in all instances in which they opposed his duty.

The meat upon which he lived was a plain but wholesome diet. Rich and costly dainties, and poignant sauces came not upon his own table ; and when he found them on other men's, he rarely tasted of them. He made his dinner of one dish, and that a plain one.* And when invited to a feast, the guests have taken particular notice, that he magnified God for the plenty, which his people in this wilderness were, within a few years, arisen to ; but during the festival, he would take not more than a bit, or two of all the dainties.

And for supper, he had learned of his beloved friend and pattern, the blessed old Mr. Cotton, either to omit it, or to make it extremely light.

The drink which he still used was very small. He cared not for wines, or drams. Good clear

water was more precious, as well as more usual with him, than any of those liquors with which men so frequently spoil their health, and hasten on diseases and death. He readily allowed indeed, (to use his own words,) " Wine is a noble, generous liquor, and we should be humbly thankful for it." He doubtless viewed it as a most valuable cordial and restorative ; but was ever careful not to pervert this excellent gift of heaven to the most base and pernicious purposes ; nor to use it in any way inconsistent with the design of the gracious donor. Thus abstemious was he ; and he found that his abstinence had more sweetness in it, than any of those sweets, from which he abstained. And he was very desirous that others should partake with him in those pleasures, which result from a judicious and well regulated abstinence. Accordingly, when, in his opinion, he has had satisfactory evidence, that some one of his own order has been deficient in the great duty of self-denial in the government of the appetites, he has, with a becoming majesty, addressed him upon the subject, and given him very plain and weighty advice, in which his error has been implicitly condemned.

In respect to property, it could not be said of him, that he sought great things for himself. What estate he became owner of was from the blessing of God upon the economy and industry of some of his family, rather than from any endeavors of his own. He could not endure unnecessarily to plunge himself into secular designs and affairs. His business as a pastor and an evangelist left him but little time for

* Mr. Addison, after many others, justly observes, " Nature delights in the most plain and simple diet."— And with great vivacity, and his usual elegance, remarks ; " When I behold a fashionable table, set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies lying in ambuscade among the dishes."

Spectator, vol. iii. No. 195.

VOL. VI. NO. 9.

secular concerns. And indeed needless, worldly incumbrances were his aversion.

It was the usage of most parishes in the country to have an annual rate for the maintenance of the clergy, adjusted commonly by the select men of the town; which, though it raised not any superabundant salaries for the ministers, who also seldom received all, that the people had contracted for; nevertheless, in many places, it prevented no small temptations from befalling those, that were laboring in word and doctrine; who must else have experienced the truth of Luther's observation, "*Duriter profecto, & misere viverent Evangelii Ministri, si ex libera populi contributione essent sustentandi.*" However, for *his part* he proposed, that what stipend he had should be raised by *contribution*: And from the same temper it was, that a few years before his dissolution, being left without an assistant in his ministry, he pressed his congregation to furnish themselves with another pastor; and in his application to them, he told them, "It is possible you may think the burden of maintaining two ministers may be too heavy for you; but I deliver you from that fear; I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix upon any man, that God shall make a pastor for you." But his church, with an handsome reply, assured him, "That they would count his very *presence* worth a salary, when he should be so superannuated, as to do no further service for them."

Mr. Eliot was plain in his apparel; and viewed an ex-

cessive fondness for gaudy clothing as a low and criminal passion, to be carefully checked, and restrained: And he gave his advice, or reproofs accordingly.

Long hair on men was always very hateful to him. He tho't, that for men to wear their hair with a luxurious, delicate, feminine length; or for them to preserve no plain distinction of their sex by the hair of their head and face; and much more for men thus to disfigure themselves with *hair* that is *none of their own*; and most of all for the ministers of the gospel to ruffle it in excesses of this kind, may prove more than we are well aware, displeasing to the Holy Spirit of God. The hair of those, who professed religion, a good while before his death, grew too long for him, and he would express himself continually with a flaming zeal concerning it,* till at last he gave over,

* It is likely Mr. Eliot may, at this day, be thought to have been somewhat superstitious in respect to habit: inveighing with such severity against long hair and wigs on men, but doubtless this arose from conviction of mind.

Probably Mr. Eliot's great zeal against men's wearing long hair might take its rise from a pardonable mistake in interpreting a verse or two in the eleventh Chap. of the first epistle to the Corinthians. He seems to have applied to *all* times, what might be applicable only to the *then present time*, in conformity to the ideas which were then entertained, and the customs which then prevailed among people of sobriety in that part of the world, where those lived, to whom the epistle was directed.

After I wrote this, I found that Mr. Eliot was supported in his zeal against men's wearing long hair, by a considerable number of gentlemen of the first distinction in the civil

with some regret, complaining, "The lust is become insuperable."

Charity, in the extensive sense of the word, formed a prominent part of Mr. Eliot's character.

government, within the colony of the Massachusetts, who entered into a formal association against the practice. Gov. Hutchinson observes,† that soon after Gov. Winthrop's death, Mr. Endicott, the most rigid of any of the magistrates, being governor, joined with the other assistants, in an association against long hair, in the words following, viz.

"Forasmuch as the wearing of long hair, after the manner of the ruffians and barbarous Indians, has begun to invade New-England, contrary to the rule of God's word, which says, "It is a shame for a man to wear long hair;" as also the commendable custom generally of all the godly of our nation, until within this few years,"

"We, the magistrates, who have subscribed this paper (for the showing of our own innocence in this behalf) do declare and manifest our dislike and detestation against the wearing of such long hair, as against a thing uncivil and unmanly, whereby men do deform themselves, and offend sober and modest men, and do corrupt good manners. We do therefore earnestly entreat all the elders of this jurisdiction, (as often as they shall see cause) to manifest their zeal against it in their public administrations; and to take care that the members of their respective churches be not defiled therewith; that so, such as shall prove obstinate, and will not reform themselves, may have God and man to witness against them."

Joseph Endicott, *Gov.*
Tho. Dudley, *Dep. Gov.*
Richard Billingham,
Richard Saltonstall,
Increase Nowell,
William Hibbins,
Thomas Flint,
Robert Bridges,
Simon Bradstreet.

The third month, 10th day, 1649.

† *History*, vol. i. p. 151.

It held a distinguished place among his virtues—the objects were numerous, and well-chosen. This grace shone bright

|| About 30 years after, A. D. 1679, the General Assembly of the Colony of the Massachusetts, in their public acts, ranked *wearing long hair* among those impious and immoral practices, which exposed the people to the judgments of heaven; and was, in conjunction with other sins which they enumerated, a cause of the public calamities they endured by the Indian war, &c. The court accordingly prohibited this practice by law; and directed "grand jurors to present, and the court to punish all offenders by admonition, fine, or correction, at discretion."

The historian observes; "In every age indifferent things have been condemned as sinful, and placed among the greatest immoralities. The text against long hair in Corinthians, as contrary to the custom in the apostle's day, induced our ancestors to think it criminal in all ages, and all nations, and to look upon it as one of the barbarisms of the Indians."

"In England, perriwigs came into use soon after the restoration. In New-England, they were an eye sore for thirty years after, and did not generally obtain, till about the time of the revolution in 1688: And even then, the example and authority of Dr. Owen, Dr. Bates, Mr. Alsop, Mr. Mede, and other (celebrated) non-conforming ministers in England; besides Spanhemius, and other foreign, protestant divines, who wore wigs, were necessary to remove all scruples concerning them."§ Our ancestors had their failings—were in some instances superstitious; but they excelled in piety and virtue.

Superstition is not the characteristic of the present age. From appearances our greatest danger is from libertinism—this is prevalent in too many places; and if not checked, there is danger of its having an extensive spread, and of producing most pernicious effects.

|| *Hutchinson's Hist.* vol. i. p. 320.

§ *Hutchinson's Hist.* vol. i. p. 152.

through life ; and like the great luminary of heaven diffused its rays far and wide.

His *liberality* to pious uses whether public or private went much beyond the proportions of his little estate in the world. Many hundreds of pounds did he freely bestow upon the poor ; and he would, with a very forcible importunity, press his neighbors to join with him in such benefactions. With wonderful cheerfulness he embraced all opportunities of relieving any that were miserable. How often, with what ardors, with what arguments did he become a beggar to the people of his charge for collections, in their assemblies to support such needy objects, as had fallen under his observation ? The poor counted him their *father*, and repaired to him with a filial confidence in their necessities ; and many scores received their portions of his bounty. Yet, after all his benefactions, he would say, like one of the most charitable persons, that ever lived in the world, " That looking over his accounts, he could nowhere find the God of heaven charged a debtor there." He did not defer his charity to be put in his last will, as many, who therein shew too strong an attachment to their property, and an unwillingness to part with any of it as long as they can hold it : No ; he was beneficent through a long life ; and no question is to be made, that at his death, his happy soul was received, and welcomed into the everlasting habitations, by many scores, arrived there before him, of such as his charity had been liberal to.

But beside these more *substantial expressions*, he made the odors of that grace yet more fragrant to all that were about him by that pitifulness, and peaceableness, which rendered him further amiable. If any of his neighbors were in distress, he was, like a *brother*, born for their *adversity* ; he would visit and comfort them, with a most fraternal sympathy : Yea, it is not easy to recount, how many whole days of prayer and fasting he has induced his neighbors to keep with him, on the behalf of those, whose calamities were such as tenderly affected him.

It was an extreme satisfaction to him, that his wife had attained to a considerable skill in physic and chirurgery, which enabled her to dispense many safe, good, and useful medicines to the poor, who had occasion for them ; and some hundreds of sick, weak, and maimed people owed praises to God for the benefit, which, in this way, they freely received of her. She was, of her own accord, abundantly forward thus to be doing good to all ; and the good gentleman, her husband would strongly recommend to her to be serviceable to the worst enemies he had in the world. Scarcely had any man fewer enemies than he. But once having delivered something in his ministry, which displeased one of his hearers, the man did passionately abuse him for it ; reviling him both with speeches and writings. It happening not long after, that this man gave himself a very dangerous wound. Mr. Eliot immediately desires his wife to attend upon him, and endeavor to cure him—She did accordingly ; and succeeded. When the man

was well, he came to thank her : She took no reward. Mr. Eliot received the man to hospitality ; took no notice of all the calumnies with which he had loaded him ; and by this behavior, so mild, so Christian, he mollified and subdued the mind of his reviler.

He was also a great enemy to contention, and was earnest in his endeavors to smother the flame as soon as ever he discovered it to arise. When he heard any ministers complain, that such and such in their flocks were too difficult for them ; the strain of his answer still was, *Brother, compass them. And, Brother, learn the meaning of these three little words, bear, forbear, forgive.* Yea, his inclinations for peace were so strong, that, perhaps in some instances, he might have been thought to have gone to an extreme in order to effect this important end. He was willing to sacrifice almost any thing but *truth and evident duty* to effect this benevolent design. Such an excess, (if it were so) flowed from his charitable inclinations to be found among those peace-makers, who by following the example of him who is our peace, come to be called the children of God.

In fine ; the benevolence of his heart was such, that he made it his habitual practice to take every occasion that presented to express it in some suitable form, by words, or actions, as the case seemed to require.

But what was the effect of this exemplary piety and Charity in Mr. Eliot ? It will be no wonder to the reader, if he be told, that this good man *walked in the light of God's countenance all the day long.* It was believed, that he had a continual assurance of the divine love, wonderfully sealing, strengthening, and refreshing him for a great number of years before he died ; and for this cause the fear of death was extirpated out of his heavenly soul, more than out of most men alive. Laboring once under a fever and ague, a visitant asked him, "how he did ?" And he replied, "very well ; but anon I expect a paroxism." Said the visitant, "Sir, fear not." But to that he answered, "Fear ! No, no ; I ben't afraid, I thank God, I ben't afraid to die."—Being well assured of his preparation to leave the world, he rose superior to the fear of death in a degree beyond what is usually experienced by other good men.

(To be continued.)

The Catholic Doctrine of a Trinity, &c.

(Continued from p. 315.)

XXIV.

THE Texts that follow, with this mark, (†) prefixed to them, are such as have been abused by the *Arians* to support their Heresy : and to the best of my knowledge, there are some of every sort. But when the Scripture is brought to declare its *own* sense of them, they will either appear to be nothing to the purpose, or confirm and *preach* the *faith* they have been supposed to *destroy*.

† *Matt. xix. 17.* Why callest thou ME GOOD? there is none good but ONE, that is GOD.

The objection is founded upon the *Greek*, which runs thus—*Οὐδὲς ἐστὶν ἀγαθόν, εἰ μὴ εἷς, ὁ Θεός*. There is none good but *εἷς*, one; and that (one) is, *ὁ Θεός*, God. Whence it is argued, that the adjective *εἷς* being in the *masculine* Gender, cannot be interpreted to signify one *Being* or *Nature* (for then it should have been *ΕΝ*, in the *Neuter*) but one *Person*: so that by confining the attribute of goodness to the single person of the *Father*, it must of course exclude the persons of the *Son* and *Holy Ghost* from the *Unity* of the *Godhead*.

To say the truth, I think this is the most plausible objection I have ever met with; and I have sincerely endeavored to do it justice. If it is capable of being set in stronger light, any man is welcome to add what he pleases to it. For supposing the word *εἷς* to signify *one person* (and in that lies the whole force of the argument) then if *one person only* is good, and that person is God; it must also follow, that there is but one person who is God: the name of God being as much confined hereby to a single person, as the attribute of goodness. But this is utterly false; the names of God, Lord, Lord of Hosts, the Almighty, most High, Eternal, God of Israel, &c. being also ascribed to the second and third Persons of the blessed Trinity. Take it this way, therefore, and the objection by proving too much, confutes itself, and proves nothing.

The truth is, this criticism, upon the strength of which some have dared to undeify their Saviour, has no foundation in the Original. The word *εἷς* is so far from requiring the substantive *person* to be understood with it, that it is put in the *masculine* gender to agree with its substantive *Θεός*, and is best construed by an adverb. If you follow the *Greek* by a literal translation, it will be thus—*There is none Good—εἰ μὴ εἷς ὁ Θεός—but the one God*; that is, in common English—*but God only*. And it happens, that the same *Greek*, word for word, occurs in *Mark ii. 7*.—*Who can forgive sins—εἰ μὴ εἷς ὁ Θεός—but God only*: so it is rendered by our translators: and we have a plain matter of fact, that *εἷς* in this place cannot possibly admit the sense of *one person*, because Christ, who is another person, took upon him to forgive sins. In the parallel place of *St. Luke's Gospel**, the expression is varied, so as to make it still clearer—*εἰ μὴ μόνος ὁ Θεός—not εἷς, but μόνος*, another adjective of the *masculine* gender: which, though it agree with its substantive *Θεός*, is rightly construed as an adverb—either the *alone* God, or *God only*. And the *Greek* itself uses one for the other indifferently—as, *ἐπ' ἁρτῷ μόνῳ, by Bread only†—ἐν λόγῳ μόνῳ, in word only†*. The utmost that can be gathered, therefore, from these words, is no more than this; that there is *one God* (in which we are all agreed) and that there is *none good* beside him; which no body will dispute. Whether

* *Luke v. 21.*† *Matt. iv. 4.*‡ *1st Thess. i. 5.*

in this *God*, there be *one person*, or *three*, remains yet to be considered : and the Scripture is so express in other places, as to settle it beyond all dispute.

If it should here be asked, for what reason *Christ* put this Question—"Why callest thou me *good*?" I answer ; for the same reason that he asked the *Pharisees*, why *David* in Spirit called him *LORD** ; and that was to try if they were able to account for it. This ruler, by addressing our Saviour under the name of *good Master*, when the inspired Psalmist had affirmed long before, that *there is none that doeth GOOD*, no *NOT ONE*† ; did in effect allow him to be *God* ; no mere man, since the fall of *Adam*, having any claim to that Character. And when he was called upon to explain his meaning, for that *God* only was *good* ; he should have replied in the words of *St. Thomas*—"My Lord, and my *GOD* : " which would have been a nobler instance of Faith, and have cleared up the whole difficulty. If the case be considered, this man was a very proper subject for such a trial. Fully convinced of his own sufficiency, he comes to Christ in the presence of his disciples, to know what *good thing* he might do to merit everlasting life. Whence our Saviour takes occasion to correct his mistake as to the nature of *goodness* ; and having tried this *good* and *perfect* man in a tender point, sent him away grievously dissatisfied.

XXV.

† 1 Cor. xv. 24. Then cometh the END, when HE shall deliver up the KINGDOM to GOD, even the FATHER.

Luke i. 33. HE (*Jesus*) shall reign over the house of *Jacob* for ever ; and of HIS KINGDOM there shall be NO END.

This of *St. Luke*, being a contradiction in terms to that of the *Apostle*, shews the former to be spoken only of *Christ's* humanity ; as the latter relates only to his *Divinity*. When both are laid together, it is evident to a demonstration, that *Christ* is *perfect God*, as well as *perfect man*. As man, he received a kingdom, which again, as man, he shall deliver up, when his mediatorial office, for which he took the nature of man, shall be at an end. But there is a kingdom pertaining to him, which shall have no end. And this cannot be true, unless he is a person in that *God*, who after the *Humanity* has delivered up the kingdom shall be all in all. The distinction in this case between the *God* and *man* in the joint person of *Christ Jesus*, is warranted by another part of the Chapter, wherein the *Apostle* has given us a key to his own meaning. Since by *MAN* (says he) came death, by *MAN* came also the resurrection of the dead. For as in *Adam* all die, even so in *Christ* shall all be made alive. Here, it is evident, he is drawing a contrast between the man *Adam* and the man *Christ* ; so that unless it

* Matt. xxii. 43.

† Psalm xiv. 3.

be done on purpose, no reader can easily mistake the meaning of what follows — *Then cometh the End, when HE* (that is the man Christ, the second Adam) *shall deliver up the kingdom, &c.* for so it must be, according to the tenor of the Apostle's discourse.

The *New Testament* abounds with expressions of this nature; but they have no difficulty in them, if it only be remembered that Christ is *man* as well as *God*; which the *Arians* are willing upon all occasions to forget. And it has been chiefly owing to an abuse of these texts, that they have been able to put any tolerable gloss upon their Heresy. The *Old Testament* seldom speaking of *Christ*, but as a Person of the Godhead before his Incarnation, does not afford them so many opportunities: and hence is it, that most of them confine their enquiries to the *New*, which is the history of him after his Incarnation, when he appeared, as the *first-born of many brethren**, *anointed above his Fellows* (*Mankind*) receiving authority and dominion from God, who by a power superior to that of his human soul and body, put all things in subjection under the feet of it.

But some, for whose sakes he thus humbled himself, and became obedient in the flesh, instead of receiving it with humility and devotion, even cast it in his teeth, and make it an argument against him: vainly imagining that they do honor to their supreme God, while they say with *Peter*——Lord, *be it far from thee: this shall not, it cannot, be unto thee.* And it is worth their while to consider whether they may not fall under the same rebuke, when it will be too late to retract and change their opinion.

A solemn advocate of theirs, tells us——his *present concern is with the New Testament only*†. And another writer of some figure, who, you are to suppose, is addressing himself to a young Clergyman, puts it into his head, that he “may reject Arguments brought from the Old Testament to prove the Trinity, as trifling, and proving nothing but the Ignorance of those that make use of them.” And I could wish that were all: for I had much rather be accounted a fool in their judgment than find myself under a necessity of charging them with the horrible guilt, of denying the Lord that hath bought them.

XXVI.

† *Acts* x. 42. — That it is HE which is ORDAINED of GOD to be the judge of quick and dead.

This passage will help us to detect, once for all, that common fallacy of our adversaries, in misapplying such words as relate only to the human nature of Christ, and erecting arguments thereupon to the degrading of his supreme Essence. Christ is ordained of God, it is true: and the nature that receives power, must be inferior to the nature that confers it. But is his Godhead therefore ordained? They tell you it is; and their scheme requires it:

* Rom. viii. 29.

† A sequel to the *Essay on Spirit*, p. 8.

‡ Letter to a young Clergyman upon the Difficulties and Discouragements which attend the study of the Scriptures in the way of private judgment.

But the *Scriptures* declare the contrary—GOD (saith St. Paul) hath appointed a day wherein HE will JUDGE the world in righteousness by that MAN *εν ανθρωπῳ*, (IN that MAN) whom he hath ORDAINED*. The supreme God that was manifest in the flesh, and IN Christ reconciling the world to HIMSELF, shall remain in the same personal union with him, till he has judged the world, and is ready to deliver up the kingdom. And though our Judge shall even then retain the Character of a Man, yet as God who ordained him, shall be present with him in the same person, the act of the last judgment is equally ascribed to both natures. In the text just above cited, it is said—He (God) will judge the world; though it immediately follows, that a man, even the man Christ, is ordained to this office. And so we have it again in the Epistle to the Romans—we shall all appear before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to ME, and every tongue shall confess unto GOD†. We are to give an account of ourselves at the judgment seat of Christ. And how does the Apostle prove it? Why, because it is written, that we shall give an account of ourselves to the Lord God, who swears that he liveth. But unless Christ, who is a man, be also this living God and Lord, this proof is not to the purpose.

XXVII.

† Acts x. 40. Him GOD raised up and SHEWED HIM openly to us who did eat and drink with him after he rose from the dead.

John xxi. 1. After these things JESUS SHEWED HIMSELF again to his disciples at the Sea of Tiberias; and on this wise SHEWED HE HIMSELF.

The former text takes something from Christ, as man; in which capacity he was at the disposal of the Father. But the latter restores it to him again as God; under which character he is at his own disposal, and in unity with the Father. The same is to be said of the two articles which follow.

XXVIII.

† John iii. 16. GOD SO LOVED the world, that HE GAVE his only begotten Son.

Ephes. v. 25. CHRIST also LOVED the Church, and GAVE HIMSELF for it.

XXIX.

† Eph. iv. 32. Forgiving one another, even as GOD, for CHRIST'S SAKE, hath FORGIVEN you.

Col. iii. 13. Forgiving one another—even as CHRIST FORGAVE you.

* Acts xvii. 31.

† Isa. xlv. 23.

XXX.

† *John* vi. 38. I came down from heaven, NOT to do MY OWN WILL, but the WILL of HIM that SENT ME.

Matt. viii. 2. And behold there came a Leper and worshipped him, saying, LORD, if THOU WILT thou canst make me clean. And JESUS said, (Θελω) I WILL, be thou clean.

XXXI.

† *Acts* xiv. 29, 30. And now LORD———grant—— that signs and wonders may be done by the NAME of THY HOLY CHILD JESUS.

It seems here, that signs and wonders were not to be wrought by *Jesus Christ*, as the author of them ; but by an higher power of the LORD, put into action by the name, Merits, or Intercession of the *Holy Child Jesus*. Yet *St. Peter* makes this same *Jesus*, though in heaven, the immediate author of the signs and wonders wrought by his disciples upon earth.—“*Eneas* (says he) JESUS CHRIST maketh thee whole.” *Acts* ix. 34.

XXXII.

† *Matt.* xx. 23. To SIT on my right hand and on my left, is NOT MINE TO GIVE, but (it shall be given) to them for whom it is prepared of MY FATHER.

Yet our blessed Saviour has promised elsewhere, to bestow this reward in his own right—“*To him that overcometh will I GRANT to SIT with me in MY THRONE.*” *Rev.* iii. 21. This is sufficient to rescue the text from any heretical use that may have been made of it. But still there remains some difficulty, which, with God’s help, I shall endeavor to clear up. It will appear to any person, not ignorant of *Greek*, that the original in this place does reserve to *Christ* that act of power and authority, of which the *English* version, by inserting a few words, seems to have divested him. The *Greek* is this—*οκ εστιν εμον δουναι* —it is not mine to give, *αλλ’ οis προιμασαι*, but to them for whom it is prepared —“*nisi quibus paratum est.*” For in the eleventh verse of the foregoing Chapter, there is an expression exactly parallel—*αλλ’ οis δεδοται* —save they to whom it is given ; or as *Beza* hath it —“*sed ii quibus datum.*” Now there can be no grammatical reason, why we should not take —*αλλ’ οis προιμασαι* —in the same manner ; and then the text will affirm what it now seems to deny. For to say, that *Christ* cannot give any particular reward, save to them for whom it is prepared of his Father, is the same as to say, to such he can and will give it ; according to the common maxim—*Exceptio probat regulam in non-exceptis.*

The scope of the Text therefore, is to shew, that nothing can be granted even by Almighty power itself, where there is not a suitable merit or disposition in the persons who claim it.

"God shall give this honorable place to those, for whom it is prepared by an invariable rule of justice; whose *victory* of Faith being foreknown and accepted, a seat is allotted them according to it." And the two passages being laid together, supply us with this principle. As if our *Saviour*, who is the *speaker* in both places, had said — "Though it be *not mine to give*; yet, to him that *overcometh*, will I (even I myself) grant to sit with me in my *Throne*; because for him this seat is *prepared*." It is not owing to a defect of power in the Trinity, or in any person of it, that the divine purpose cannot be changed; but because it is impossible for the power of God to break in upon the order of his distributive justice. And it is upon this account only, that we read of *Christ*, Mark vi. 5. "He *COULD* there *do NO mighty work*." For the *power* of doing a miracle was always present with him; but the *place* being *improper* because of their *unbelief*, made the thing impossible. In the same manner, that declaration of the *Lord* in *Gen.* xvii. 22. is to be accounted for, — *Haste thee, escape thither, for I CANNOT do any thing till thou be come thither*. No man would hence conclude, that the hand of God is straitened, or his power limited; but only that he does, and by his own nature *must*, act agreeably to the disposition of things and persons, known to himself.

(To be continued.)

On the Mercy of God to Sinners.

MERCY is a subject on which much is said in the holy scriptures, and it should therefore be the matter of our frequent meditations. The mercies of God, duly considered, are very comforting to his people, excite to confidence, prayer, holiness and praise, and on these accounts are worthy of frequent and fixed meditation. There is also a strange readiness among many people, to consider God as hard and austere with them, by which they excuse their guilt in continuing in unbelief. This should be removed, by exhibiting the mercy of God as it is represented in his word.

The mercy of God to mankind is favor to the ill deserving: it is grace. Sinners are the on-

ly objects of grace: they all deserve wrath for their disobedience to God, and their unholy natures; and favor to them is mercy.

The mercy of God is an holy mercy; it is exercised to promote and encourage holiness, and affords no reasonable grounds for men to support themselves in sin, by presumption on the favor of God. If men sometimes harden themselves in wickedness, it is not because there is any thing in the mercy of God which supports them. In this state of trial, the impenitent have many mercies. These are given to favor them with an opportunity to become the people of God, and that they may prove their moral characters. When these reasons for present favors shall have ceased, their mercies

will be taken away, and their abuse of them will greatly enhance their punishment. "Wo unto thee Bethsaida, wo unto thee Chorazin : for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in dust and ashes. But it shall be more tolerable for Tyre and Sidon than for you." The proper end of mercy is to lead men to repentance. "The goodness of God leadeth thee to repentance." When God proclaimed his name "gracious and merciful," he foreclosed all presumption, by declaring that he will by no means clear the guilty. Our Lord also, when he came to declare the mercy of God, and preach salvation to men, was at the same time the greatest preacher of wrath saying, "He that believeth not shall be damned." Divine mercy will not save men in their iniquities. God will not destroy his law, or subvert his own authority, or uphold men in their wickedness. His mercy saves only those who repent and trust in the Redeemer. "Without holiness no man shall see the Lord." It is no evidence that God is not merciful, because he will not support rebellion ; but this is a real evidence that his mercy is an holy mercy. He can pardon only such as return to him through Christ, consistently with his purity.

The mercy of God is also consistent with justice. Though it bestows salvation on such as deserve wrath, yet, as it is given by means of the atonement of Christ, it declares his abhorrence of sin and delight in justice. Justice was never more honored, than when Christ died for sin-

ners. By him God can be just, and yet the justifier of him that believeth. The mercy of God is far from that weak tenderness which froward children are glad to find in over fond parents, and on account of which they at the same time despise their government. He exercises his mercy with discretion, and not in favor of rebellion and ungodliness.

II. The mercy of God is exceedingly great. Or, as the Psalmist elegantly expresses it, "Thy mercy is above the heavens." No attribute appears more strikingly expressed in the works of God. Our God is indeed unbounded in every perfection. He has so conducted the concerns of his kingdom, as to bless his people with astonishing manifestations of all the known attributes of his nature. What a sample has he given us of his unlimited power, in creating, supporting and directing the visible world ? "The heavens declare his glory, and the firmament showeth his handy work." His wisdom is equally conspicuous in the immense plan, by which all things are adjusted in a perfect manner. His rectitude and infinite holiness are as gloriously illustrated, in framing his whole moral government, with the most excellent simplicity, on the great social principle, love—impartial goodness. And his penal justice is awfully revealed, in the everlasting condemnation denounced against fallen men and angels. But his mercy is more wonderfully exercised than any sample which he has given of his other attributes. God is merciful, and the manifestation of this perfection of his nature would exalt the blessedness of his loyal subjects, and he resolved that his

creatures should have the advantage of the blessedness derived from the knowledge of it. This world was from eternity selected for the purpose : it was created, and the concerns of it were in its beginning so directed, as to prepare it for a place in which mercy should be exemplified as it is, in all its glory. Mercy is a kind of supreme exercise or quality of goodness, and peculiarly glorious. Therefore when God declared his glory to Moses, he particularly proclaimed himself to be gracious and merciful. His mercy is infinite as his nature, and he resolved to represent it as it is, that it might appear "great above the heavens."

The mercy of God appears great when we consider towards whom it is exercised—towards this guilty world, involved in rebellion and total moral depravity of heart—towards enemies, who were far from submitting themselves to him, and towards even the vilest of the vile. "While we were yet enemies Christ died for us." In this respect the exercise of mercy is as great as possible. It would have seemed less, if our depravity had been but partial, or if we had first submitted ourselves to God, and manifested a disposition to return to duty, before favor had been offered.

The mercy of God is great, because the exercise of it towards mankind was designed from eternity. There was a covenant between the sacred persons of the blessed Trinity on this subject. In this the divine Trinity is revealed to creatures, and they are introduced as covenanting together on a plan of grace for fallen man, and engaging to perform their

several offices in this work.—The Father covenanted with the Son, that in consideration of the office which he was to sustain, he would give him all power in heaven and on earth, that he might be head over all things to the church, and cause all things to work together for its good, that he should see of the travail of his soul and be satisfied, that he should have the heathen for an inheritance, and the uttermost parts of the earth for a possession, and should break them with a rod of iron, and dash them in pieces like a potter's vessel, saving his saints, and destroying all his enemies. All judgment was to be given unto the Son. Our blessed Lord accepted the appointment, and covenanted to do the office of a mediator, saying, "Lo, I come, in the volume of the book it is written of me." And the holy spirit was to proceed, and do his office work in accomplishing these designs of mercy.—This was an admirable preparation to glorify the attribute of divine mercy.

According to this covenant of redemption, each person of the sacred Trinity began his work, after the apostacy of man, and did wonders of grace to accomplish it. The Father manifested his infinite compassion, in freely delivering his only begotten son to death. We admire the obedience of Abraham, in deliberately offering his son upon the altar ; but what was this in comparison with the supreme Father, when he spared not his Son, whom he loved with infinite strength of affection, but gave him up to be a propitiation for sinners that deserved his abhorrence and wrath ? This

was an expression of infinite grace. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." The mercy of the Father appears also very glorious, in receiving into everlasting life, all that believe on the Lord Jesus Christ. "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." He freely passeth by all our iniquities, and the depravity of our hearts, great as it may have been, as soon as we receive and rest upon the sacrifice which he has provided; and gives us power to become the sons of God.

Jesus Christ has also manifested his love and mercy towards us, no less wonderfully than the Father has done.—That he might gratify his merciful disposition, he stepped in as a Mediator, immediately after the apostacy, and by undertaking to make an atonement, he procured a state of probation for mankind, and that the world should be given over into his hands, that he might turn all things in heaven and earth to the advantage of his grace.—This was the first act of favor, which fallen man received.—Christ then began to open his designs of grace to this world, and to instruct mankind in the things necessary to salvation; and he has continued in this employment ever since, giving mankind patriarchs, prophets, apostles and other ministers, to instruct, exhort and persuade

them to confess and forsake their sins, and return to God through Christ. He has also taken upon him the seed of Abraham, and been made a sin-offering to redeem mankind, and has given us assurance, that such as will come unto God by him, shall be heirs with him of God. Here we are to learn the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge. Christ has done wonders for the salvation of those which were lost.

The Holy Spirit too, has come into the world, to carry on this admirable work of mercy. He inspired the writers of holy scripture, he strives with sinners, and creates anew the elect; they are made the temples of the Holy Ghost, and he is their sanctifier and comforter. The Spirit of God is continually employed in these things, and he perseveres in them, though so often grieved by the unprofitableness even of the elect. Thus the Father, the Son, and the Spirit, are all employed, each in his peculiar office, in the work of mercy for sinners, and they make all things subservient to this work. No sacrifice was ever made to manifest any divine attribute by the Most High, till the infinite sacrifice of the Redeemer was made to the exercise of mercy. This is a most expensive work; believers are bought with a price; here the greatest wonders are wrought, which manifest the riches of divine grace.

Further, We should also consider the greatness of the benefits which divine mercy furnishes for such as will accept it, and which are freely offered

to all who hear the gospel, if we would get right ideas of the greatness of the mercy of God towards men. And here again the mercy of God appears great unto the heavens.—All the comforts and privileges of this life, every thing better than the wrath which we deserve, is the fruit of this mercy. A greater mercy still is the offer of a full deliverance from sin and captivity to Satan. Sin is the worst of all evils, and a deliverance from it, the greatest deliverance we can receive.—Another benefit is deliverance from the wrath of God, which is due to us for our iniquities. But deliverance is not all that infinite mercy does for us; perfect holiness and conformity to God are offered us, and the inheritance of eternal glory.—This far exceeds the original state of Adam. Divine grace does not rest in merely restoring us to the blessedness from which we fell, it brings us to heaven instead of paradise. These are infinite benefits.

But the benefits of divine mercy are not confined to men. The holy angels desire to look into these things; and it is very much in the grace of God to men, that they behold the exceeding riches of divine goodness; for grace is the most wonderful expression of it.—Their happiness is also increased, by the joy they have, over every sinner that repenteth. Thus the benefits of divine mercy spread over all heaven, and convey an eternal weight of glory to all who rely upon it among mankind. How wonderful is the mercy of God!

By the holy nature of divine mercy, all who continue in final

impenitence, are excluded from any advantage from it, except while they are continued as probationers on trial. Should any feel, because they do not receive the comforts of religion, as tho' God were austere and hard with them, let them enquire whether they have quitted their rebellion, and have come to Christ for mercy in the exercise of repentance and faith in the Redeemer, or whether they reject these terms of salvation? Perhaps they have not made trial of his grace, but are displeased with the holiness it demands. Let them make trial of it, or for ever acknowledge that they have nothing to object against the evidence now given of the admirable riches of divine grace. How improper it is for men to think or speak of God as unmerciful, while they have invariably refused to receive his grace! Again,

Since, the mercy of God is so admirable, and such infinite things have been done in the exercise of it, beyond what have been done in the exercise of any other known attribute of the Deity, we have clear evidence that mercy is his delight. Let sinners then know that they may, without any risk, venture themselves for eternity, on the mere mercy of God in Christ, without seeking for any other foundation for justification. How affectionately are we invited to come unto Christ, that we may find rest to our souls! If we perish, it will not be through any defect in the mercy of God; but our blood will be upon our own heads.

The view we have taken of the astonishing fulness of divine grace, though infinitely unequal to the truth, is exceedingly en-

couraging and supporting to all such as are disposed to rely on the holy mercy of God. They need not be dismayed at any trials to which they may be exposed, not though the earth be removed, and the mountains carried into the midst of the sea. If they have enemies, this promise may support them, "My grace is sufficient for thee." Nothing shall be able to separate them from the love of God, which is in Christ Jesus.

This view of the infinitude of divine grace, is an encouragement to us to abound in prayer. If God were less gracious, the encouragements would be proportionably less; but as it is, we may be sure that none shall seek the face of God in vain.

It may also be well to reflect, that as such infinite mercies are offered to us freely, we are bound to bless God for the offer, and are equally indebted to him for those proposals of grace, whether we accept them or not. Let us then take heed that we refuse not him that speaketh from heaven; but be thankful and bless his holy name.

CHARIS.

Memoirs of the life, character and religious exercises of Mrs. Abigail Lee, consort of the Rev. Chauncey Lee, of Colebrook; who departed life October 20, 1805, in the 36th year of her age. Extracted from the sermon, delivered at her interment, by the Rev. Samuel J. Mills, of Torrington, with some enlargements.

"TO give some brief, biographical sketches of the character, life and religious exercises

of the deceased, I presume will meet the feelings of my audience, and subserve the important end of gospel instruction. The task, therefore, I attempt as a duty, and with uncommon satisfaction in the subject.

"Mrs. Abigail Lee, the beloved and much lamented deceased, whose earthly remains now lie before us, in her sphere of life, the duties of which she discharged with respectability and usefulness, was, on many accounts, an interesting Christian character,—one of those worthies who are to be holden, in everlasting remembrance. The tears, and sad countenances of this numerous assembly, give an unequivocal testimony of public esteem.

"She was born in Salisbury February 19th, 1770, and there she was brought up. Her parentage was respectable. Her father Joshua Stanton Esq. was a very wealthy farmer, and for a number of years past has lived in Chittenden County, Vermont. By her pious mother, she was early dedicated to God in baptism. Through the gay season of youth, she was distinguished for filial affection, sobriety of manners, and an amiable and steady deportment. Her person was pleasing, and an air of meekness and dignity was remarkably blended in her countenance. She was lovely and beloved. At the age of eighteen, she gave her hand in marriage to Mr. Chauncey Lee, then a young attorney, commencing business in the practice of law, now your worthy pastor, and most tenderly afflicted under his irreparable loss.

"As to her spiritual concerns, we may notice that God's deal-

ings with her, both before and since her conversion, have been remarkable. In the journey of her married life, she has been led through a series of the most trying scenes of untoward misfortunes and distresses, both before and since her residence with you, which there is not time to particularize. By the word and providences of God, and the tender and unwearied exertions of her husband, she was gradually led to adopt the great and distinguishing doctrines of grace. This, however, was but in speculation; but in this way she was instructed in the truth, and by knowledge in the mind, a foundation was laid for divine grace in her heart, in God's appointed time. This, to me, accounts for her setting a very high estimation upon argumentative sermons upon the cardinal points, and being peculiarly edified with them, which is not common even among Christian professors. By the operations of the Spirit upon her mind, in her unconverted state, she became in successive seasons deeply impressed, when her attention and concern, for a short period, would be solemnly drawn towards the things of eternity; and the tender solicitude and fervent prayers of her affectionate husband, be much awakened and excited. These solemn seasons, however, were short, and these serious impressions would soon wear off.

"We pass on to the period of her residing in this town, which has been the theatre of her religious life. She was not one of the fruits of the attention which commenced in Dr. Edwards' day, but a grape gleaned after the vintage. The winter of the year 1801 was the time her Sa-

viour had fixed on, to bring her out of darkness into marvellous light. This too was gradual, as her preparation for it had been. Awakened by the still, small voice of conscience, the hand of God was remarkably *tender* in her impressions. Her terrors and distresses were not great, and, though the change must have been instantaneous, yet her transition from darkness to light, was gradual, like the progress of day-break. Her enmity and opposition were taken away, but she was not immediately blest with the comfort of hope. For several weeks before Christ was pleased to reveal himself in her, the hope of glory, she was held in one point of view, that is admiring and adoring the infinitely perfect justice of God, by which, as she considered, she must be for ever excluded his kingdom and presence.—Her terrors were gone. She had no fears of wrath. All was right—all was just—she was a fit subject of eternal punishment—deserved nothing else, and had nothing to object. She, however, felt as if she had lost her conviction, and was sinking into stupidity.

"God is pleased to work by means, though infinitely above the need of them, and to make his ministers workers together with him, in accomplishing the designs of his grace and mercy. The following is an example. The Rev. David Huntington, providentially sent on this errand of love, returning from his northern mission, took lodging for a night, under her hospitable roof. His conversation was spiritual and heavenly—upon the love of God—the fullness, grace and glory of Christ. It was quickening—it was refreshing

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to her, and like the cooling stream to the thirsty fainting soul. The light of Heaven beamed upon her soul—she accepted of Christ, and rejoiced in his salvation.

“In the May after, she made a public profession of her faith in Christ, entered into covenant with God, and united with this Church.

“By their fruits, saith Christ, shall ye know them; and by this rule, the Christian character of Mrs. Lee has been particularly known and distinguished. It has appeared peculiarly amiable in the family and social relations. As the mistress of a family, order, carefulness, industry and frugality marked all her movements. These, which before were the fruits of a good education, now flowed from a religious principle. She was an affectionate wife—her husband’s heart trusted safely in her, and reposed unlimited confidence.—She was a very tender and affectionate mother to her children, and to the children of others under her family care. She manifested a benevolent regard for her neighbors, both in their temporal and spiritual interests, —often conversed with them upon the importance of religion, and warned them of the danger of neglecting it. She received her friends with generous kindness, and her house was the seat of hospitality. I speak this with confidence, for you all know it. She was charitable and forgiving towards every one’s faults but her own—nor less was her charitable compassion to the poor. Often has she contributed to their necessities, with a liberality beyond the scantiness of her means; and often has

she been heard to say, with great emotion, “*Oh, had I but the means, I would make the hearts of the poor sing for joy.*” She had a great attachment to the word of God, and made her Bible the man of her counsel. She was prayerful and conscientious in the religious duties of the family and the closet, and in the religious instruction of her children. She loved the sabbath, and the duties of it, and never was unnecessarily detained from the worship and instruction of the sanctuary.

“I mention not these things, my friends, to give you any new information about her; but to hold up examples, so deserving of our imitation, that they ought not to be unnoticed, and by which, though dead, she yet speaketh. My acquaintance with her, since her becoming a disciple of Christ, and especially in her long last sickness, has been particular, and the statement now given of her life and character, is derived from the most authentic sources.

“I shall now advert to a certain trait in Mrs. Lee’s religious character, very distinguishing and extraordinary, and which I can truly say, I never met with in the same degree, in any other person—and that is, such clear and full evidences of a gracious state, accompanied at the same time, with so small a degree of religious enjoyment. It is, undoubtedly, a correct scripture sentiment, that religion and its comforts, are not, in this world, inseparable; and that a man’s religion cannot be measured by his joys and transports; but, in no other instance have I ever known, this principle so fully exemplified, as in

the history of Mrs. Lee ; and, for the same reason, I conclude her rest is the more refreshing—her heaven the more happy and glorious to her. In her Christian journey, she has travelled mostly by night—but though “weeping may endure for a night, joy cometh in the morning ;” and her darkness we trust is succeeded by the light of eternal day. It is undoubtedly characteristic of the real Christian, to be diffident of his own exercises, and have a godly jealousy over his heart ; but I never knew one maintain such a rigid scrutiny over her own heart, and be so afraid to take up any evidence in her own favor, as was Mrs. Lee—though, perhaps, in the strength of holy desire she is equalled by few, who profess the Christian character. Many a time, has she been kept from sinking by that precious promise of Christ, conscientiously applied—“Blessed are they that hunger and thirst after righteousness, for they shall be filled.” It was adapted to her case.

“It seems to have been the design of heaven, by her example, to exhibit the Christian character, in a new attitude. Thus to display God’s holy sovereignty, and rebuke us for prescribing rules to him. This circumstance in her character, is to be accounted for, from one or both of these two causes—either from constitutional make, or from her setting up as her model and standard for examination, characters, eminent, not only for their religious exercises, but their religious enjoyments. It is for this reason, I feel, that the Christian character, and religious exercises of Mrs. Lee,

cannot be made too publicly known, in order to shew, that a person may be even very eminent in grace, and yet possess but a very small share of religious enjoyment. The graces of the Christian are the fruits of the Spirit—they are precious pearls—and if Christ is pleased to strew them in this sinful world, bidding us “mark the perfect man” shall we, thro’ motives of delicacy, scruple to gather them, and lay them up among our jewels ? God forbid. It will not be making the subject cheap, but the more precious—for, the more grace there is in the world, and the more it is exhibited and distinguished, the more highly will it be valued, and the more glory will redound to God and the Lamb.

“Let us now attend to the interesting scene of her last sickness and death, which, like all her other exercises and sufferings, gradually progressed to their consummation. About the beginning of the last winter, she was suddenly seized with the disorder that finally terminated her valuable life—a distressing cough, with other symptoms of a pulmonary consumption. From her first seizure, her mind was impressed with the belief, that it was her last sickness, and she should never recover.

“With the history of her last sickness, you are all acquainted. No exertions were spared, and no means neglected, which a fond husband, and her benevolent friends could administer for her recovery. But the progress toward dissolution, was steady and sure. At times her friends were cheered with hopes of her recovery ; and she herself, at a

certain time, took encouragement, and assigned as the principal ground of it, her faith in the efficacy of prayer. "I have, said she, so many pious, Christian friends, constantly praying for me—it is a great mercy, and I believe that God will hear and answer their prayers."—

"As to the exercises of her mind, she was, through almost the whole time of her last sickness, under a cloud, and her soul labored in darkness, under the hidings of God's face. But, though distressed she was patient—though cast down she was not destroyed. The justice and propriety of God's dealings with her, both in her outward and inward affliction, shone very clear and bright in her mind, and her principal comfort seemed to be in contemplating and acknowledging it—saying, "it is all right—perfectly right—God does every thing well. It is just, that I should be denied his gracious presence in the hour of trial. I deserve nothing better—I have been so unfaithful to him."

"She had a high relish for religious society, and conversation, and used to say in the view and fear of perishing "Must I be excluded the society of all good beings, and confined to the company of abandoned wretches eternally blaspheming God, where I never shall hear one good word spoken, nor one prayer made? This would be misery indeed." At a certain time she said, and it was, perhaps, the only instance that looked like complaining, "must I die, a young woman at five and thirty, and leave my three little children in a wicked world, as lambs among wolves?" Since her light and

comfort were restored, her language has been, "it is just as well to die at thirty-five as at seventy—my children are God's creatures—they are in his hands—there they ought to be—there I choose they should be—I have no wish to take them out—I leave them with God—blessed be his name, he does not need me to take care of them—I feel no particular desire to live, but to honor and serve him, and to convince every one as far as I can, of the excellency of religion." This happy state of mind took place, about ten days before her death, and it deserves our notice, that it was directly after being publicly prayed for by this church and congregation. The long continued gloom broke, and the day star again arose in her heart. Her spiritual comfort seemed to rise, in proportion as her bodily strength decayed. It was ever God's method of dealing with her to lead her on gradually, and step by step. He was now about to cut short his work in righteousness, and she ripened fast.—She never had the high triumphs of faith—never stood on Pisgah's top looking over, and viewing the promised land—but in the vale below, looking up—following hard after the Lord—humbly hoping, and earnestly hungering after righteousness.—In the course of her last week, she was visited by Rev. Mr. Robbins and myself, and she professed to be strengthened, and comforted in her mind. Providence so ordered it, that I was with her when she died; and I bless God for this disposal. On the Friday before her death, she set her house in order to leave it. With the utmost calmness and com-

posure, though she could speak only in a whispering voice, she gave directions to her husband, her mother Lee, and her children, about her funeral, and what she would have done after her death, in a variety of particulars ; and took a solemn and affecting leave of them. It was not expected she would be called away so soon, but God knew when it was the best time.—The latter part of Saturday night, it was observed by the watcher, that she altered in her breathing—she observed it herself, and desired to have Mr. Lee called up, who slept in the same room. She believed she was going, but her hope was darkened. I cannot give up my hope, said she, “but oh, if after all I should be denied.” She desired Mr. Lee to pray with her, which he did twice before morning.—This cloud continued on her mind till about the middle of the forenoon. Mr. Lee sat by her, and read to her several chapters in the book of Psalms—among others, the 30th Psalm, the last words of which are, “O Lord my God, I will thank thee for ever and ever.”—Upon hearing this, she readily signified that she joined with the Psalmist. Her peace and serenity were restored.—She requested Mr. Lee, that no uncommon parade might be made at her funeral, and that decency only might be consulted. She remarked that it was a very great mercy that she had her reason clearly.—“Oh, I cannot be thankful enough, I hope it may continue to the last.”

Several of her answers to questions now asked her, I cannot omit. *Question.* Are you

willing to die? *Answer.* I hope I am—it is a solemn thing to appear before God in judgment—but O Christ—here her voice was interrupted by the rattling of phlegm.—*Q.* Do you feel a spirit of forgiveness? *A.* I freely forgive every body, and die in love and peace with all mankind. *Q.* Do you feel that you have done any thing to deserve salvation? *A.* Nothing, I am a guilty hell deserving creature—it must be boundless mercy—Christ is my only hope. Through his merits I hope we shall all meet in Heaven. *Q.* Does Heaven appear glorious to you? *A.* Oh, my soul panteth for God! I long to be perfectly conformed to him—to be absorbed and swallowed up in him—this, this is heaven—this is worth dying for. *Q.* Is your faith strong? *A.* Christ is the only foundation, I humbly trust in him. *I cling to the rock ;* but am afraid I shall not be patient and honor God in my death.

“About the middle of the afternoon, I happened in—found the house filled with sympathizing neighbors—Mrs. Lee dying, and just able to speak a few words in a very low whisper. In a little time, it was proposed to her by Mr. Lee to have two verses of a Psalm sung—to which she readily assented. The words proposed were the 4th, and 6th, verses of the 149th Psalm.

“Saints shall be joyful in their king,
Ev’n on a dying bed,
And like the saints in glory sing,
For God shall raise the dead.
When Christ the judgment seat ascends,
And bids the world draw near,
Thrones are prepar’d for all his friends,
Who humbly lov’d him here.”

"The scene was amazingly affecting and solemn. Imagination may conceive, but words utterly fail to describe it. The room was full of people—a number attempted to sing. Tears constantly streamed from every eye—the music was frequently interrupted by sobs—and not a person in the room, but our dying friend, that was not deeply agitated. She appeared peaceful, serene, and devout—the joys of heaven seemed to shine in her countenance.—I prayed with her—she then failed very fast, till about half after six, when she closed her earthly course, breathed out her soul to God, and we humbly trust, sweetly slept in the arms of Jesus.—Blessed are the dead, that die in the Lord. Be ye therefore followers of them who through faith and patience inherit the promises."

Explanation of Scriptural Types.

NO. XI.

Jacob's LADDER Typical.

AMONG the seasonable interpositions of God's providence for the relief of his people, may we not reckon the vision of *Jacob's ladder*? The patriarch, now exiled from his father's house, and making a tiresome journey to Padan-aram, must have been peculiarly exercised with the trials of his present condition. Reflections on the affectionate and tender parents, friends and comforts, which he left behind, the dangers and sufferings to which he should be exposed in the tedious journey before him, and his

own solitary and defenceless state, probably filled and agitated his mind. When the day was spent, and his weary limbs demanded repose, pensive and sad, with the canopy of heaven for his covering, a stone for his pillow and the earth for his bed, he composed himself to rest.—When sleep had closed his eyes, *he dreamed, and, behold, a ladder set upon the earth, and the top of it reached heaven, and, behold, the angels of God ascending and descending upon it. And, behold, the Lord stood above it,* who addressed him in the most consoling terms, assured him of his gracious presence and protecting care in all his ways, and of a fulfilment of the covenant which he had made with Abraham his father, Gen. xxviii. 11—15. This vision has ever been considered as typical of evangelical subjects; and is not this interpretation supported by Christ's apparent reference to it in the assurance which he gave to Nathanael, John i. 51. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man. Are not the following subjects represented by it?

1. Doth not this ladder which stood on the ground and reached heaven, typify the one mediator between God and men, the man Christ Jesus? In whose person, natures, the divine and human, remote and distant as heaven is high above the earth, are connected and united, who constitutes the great, blessed and only medium of intercourse and communication between earth and heaven, and in whom the whole family of heaven and earth, is named; being their common centre, and the bond

of holy union and communion between them.

2. Doth not the address of the Most High to the patriarch from above this ladder, signify, that God makes all the revelations of his designs to men, all the manifestations of his mercy and grace to them, and especially, all the promises of his protection, favor, spiritual blessing and eternal life, to his people thro' Jesus Christ? For *in him* are all the promises of God, *Yea, and in him, Amen,* to the glory of God. And that he is the way, the truth and the life, through whom only, sinful men can have access to God, and in which new and living way they may draw near to him in the full assurance of faith.

"Is he a way? he leads to God,
The path is drawn in lines of blood?
There would I walk with love and
zeal,
Till I arrive at Zion's hill."

3. Doth not the ascent and descent of the angels upon this ladder suggest, that God effects the designs of his providence, and protects his people in the hour of danger, by their instrumentality? The angel of the Lord encampeth round about them that fear him, and delivereth them. Their promptitude, activity and fidelity in his service; and the kind and benevolent services which they are continually performing for his people. Are they not ministering spirits, sent forth to minister for them that shall be heirs of salvation?

Lastly, Doth not this dream of the patriarch in his afflicted state, this divine impression and address, suggest to us, the tender and vigilant care which God extends to his people in the hours

of adversity, his seasonable interpositions for their relief, and the motives of encouragement and comfort which he addresses to their minds; manifesting himself to be their refuge and strength, a very present help in trouble? Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust.

How full of instruction and comfort is this dream to the church and children of God in all ages? And doth it not implicitly reprove them for their disquietudes, distrust of his care and anxiety about their condition? Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? The Lord hath not forgotten to be gracious; neither hath his faithfulness failed for ever more. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God; for they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

Religious Intelligence.

Extract from a letter from a student in divinity, of Boston, now in London, to his friend in Massachusetts, dated London, September 16, 1805.

"I HAVE the pleasure to inform you, my dear Sir, of an increasing attention to religion, on

this side the Atlantic, particularly in this great city. The venerable Newton still lives, to declare the wonderful grace of God, towards miserable sinners. The great Missionary Society is producing the most happy effects; and the most fervent prayer-meetings are held throughout the city. There is now in London a converted Jew, by the name of Frey, whom doubtless you have heard of, who is preaching the gospel to his deluded countrymen, and with considera-

ble success. Many young Jews steal from their rigid parents, at the hazard of their lives, to hear him preach. It is astonishing what persecution he and his followers meet with from their enraged countrymen. He is obliged to be attended to his meeting by a guard. The angry Jews appear to cry out with the spirit of their fathers, Crucify him. The good people here expect much from his exertions. He is a man of great abilities, and of the most fervent piety."

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1806.

No. 1.

ACCOUNT of Monies contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath in May 1805, pursuant to a Resolve of the General Assembly of said State, passed May 1804.

HARTFORD COUNTY.	
Hartford, First Society,	\$90 76
South,	19 64
West,	36
Berlin, Kensington,	12 10
New Britain,	27
Worthington,	22
Bristol, Cambridge,	19 71
West Britain,	3 87
East Hartford, First Society,	29 78
Orford,	12 66
East Windsor, First Society,	14 93
Second,	23 33
Enfield,	15 96
Farmington, First,	81 93
Northington,	12 17
Glastenbury, First Society,	24 67
Eastbury,	3 34
Granby, Salmon Brook,	7 43
Turkey Hills,	2 52
Hartland, East Society,	8 50
West,	17 17
Marlborough,	8
Southington,	17 11
Suffield, First Society,	11 57

West,	3
Simsbury, First Society,	15 43
West,	59
Wethersfield, First Society,	66 69
Newington,	22 15
Stepney,	30
Windsor, First Society,	17 51
Wintonbury,	14 95
Total, Hartford County,	750 88
NEW-HAVEN COUNTY.	
New-Haven, United Society,	47 30
College,	2
West-Haven,	10 45
Branford, Northford,	2 64
North-Branford,	2 18
Cheshire, First Society,	53 50
Columbia,	6 8
Derby, First Society,	6 77
Great Hill,	4 43
East-Haven,	3 73
Guilford, First Society,	12 43
East,	12 40
North,	11 61

Hamden, Mount Carmel,	13 50
East Plains,	4 71
Milford, First Society,	35 73
Second,	16 25
Third or North,	13 36
North-Haven,	16 34
Wallingford, First Society,	2 25
Meriden,	12 37
Waterbury, First Society,	5 60
Middlebury,	7 53
Woodbridge First Society,	20 5
Wolcott,	7

Total, New-Haven County, 333 21

NEW-LONDON COUNTY.

New-London,	49 25
Norwich, First Society,	33 67
Chelsea,	32 41
Bozrah,	3 50
Colchester, First Society,	11 73
West-Chester,	7
Franklin,	11 79
Lisbon, Newent,	15 81
Hanover,	6 45
Lyme, First Society,	11 82
North Quarter,	3 25
Montville, First Society,	10 29
Preston, North Society,	48 16

Total, New-London County, 245 13

FAIRFIELD COUNTY.

Fairfield, First Society,	15 25
Greenfield,	4 20
Danbury, First Society,	28 55
Greenwich, West Society,	38 53
Huntington, Ripton,	8 83
New Stratford,	8
New Fairfield,	6 2
Newtown,	9 25
New Canaan,	26 68
Norwalk,	39
Reading,	10
Ridgfield, First Society,	5 53
Ridgbury,	6 30
Sherman,	4 50
Stamford, First Society,	25
North Stamford,	6 78
Stanwich,	11 50
Stratford, First Society,	4 42
Trumbull,	2 84
Weston, Norfield,	4 20
North Fairfield,	4
Wilton,	20

Total, Fairfield County, 289 58

WINDHAM COUNTY.

Windham, First Society,	5 50
Ashford, First Society,	2 13
Wethford,	4 75
Brooklyn,	4 17
Canterbury, Westminster,	5 75
Columbia,	12 47
Hampton,	21 17
Killingly, Second Society,	3 18
Third,	4
Lebanon, First Society,	29 47
Goshen,	7 25
Mansfield, First Society,	7 12
North,	10 8
Plainfield,	11 7
Pomfret, First Society,	15 84
Abington,	9 18
Thompson,	8
Woodstock, First Society,	10 39
Muddy Brook,	14 62
West Society,	1 50

Total, Windham County, 187 64

LITCHFIELD COUNTY.

Litchfield, First Society	40
South Farms,	14
Northfield,	4 66
Barkhamsted, First Society,	5 41
Winfield,	11 11
Bethlem,	27 3
Canaan, First Society,	20 50
North,	10 50
Colebrook,	17 62
Cornwall, First,	21 14
Second,	5 27
Goshen,	90 42
Harwinton,	23
Kent,	11 16
New-Hartford,	51 50
Norfolk,	60 28
Plymouth,	9 40
Roxbury,	12 50
Salisbury,	34 75
Sharon, First Society,	22 59
Elsworth,	6
Southbury, First Society,	10 4
South Britain,	4 14
Torrington, First Society,	21
Torrington,	37
Warren,	24
Washington, First Society,	36 27
Watertown,	20 58
Winchester,	12 80
Woodbury,	19 19

Total, Litchfield County, 683 86

MIDDLESEX COUNTY.		TOLLAND COUNTY.	
Middletown, First Society,	13 68	Tolland,	15 20
Upper Houses,	5	Bolton, First Society,	35 55
Haddam,	16 19	North,	15 68
Chatham, First Society,	7 51	Coventry, First Society,	11 32
Middle Haddam,	5	North,	10 31
Durham,	25 11	Andover,	13
East-Haddam, First Society,	18 62	Ellington,	12 25
Millington,	19	Hebron, First Society,	7 71
Hadlime,	8	Somers,	21 20
Killingworth, First Society,	5 10	Stafford, First Society,	1 61
North,	21 25	Willington,	9 11
Saybrook, First Society,	8 10		
Second,	9 11	Total, Tolland County,	152 94
Third,	5 50		
Fourth,	6 25		
Total, Middlesex County,	173 42		

SUMMARY.

HARTFORD COUNTY,	750 88
NEW-HAVEN do.	333 21
NEW-LONDON do.	245 13
FAIRFIELD do.	289 58
WINDHAM do.	187 64
LITCHFIELD do.	683 86
MIDDLESEX do.	173 42
TOLLAND do.	152 94

TOTAL, \$2816 66

No. 2.

FUNDS of the Society arising from other sources than the Contributions in May 1805.

1805.	<i>Contributions of 1804 received since January 1, 1805, viz.</i>		
January 2.	North Fairfield, Society,		\$5 40
February 27.	Marlborough,		7
March 21.	Stratford,		7
22.	Ashford, Westford,		3 60

23

	<i>Contributions in the new settlements, viz.</i>		
February 9.	To Rev. Seth Williston,	29 36½	
20.	Rev. Thomas Williams,	44 36	
April 8.	Mr. Eli Hyde,	24 88	
October 18.	Rev. Calvin Ingals,	22 21½	
	Rev. Seth Williston,	16 3	
December 16.	Rev. Asa Carpenter,	1	
			137 85

Contributions from sundry Societies, viz.

January	23.	Society of New-Durham, state of N. Y.	9	34
April	19.	The Church in Yale College,	50	
May	9.	Ladies' Society in Norwich,	12	
		Litchfield Female Association,	40	34
	10.	Ladies' Society in New-Haven,	10	
July	31.	Sundry inhabitants of New-Preston,	6	
				<hr/> 127 68

Donations by sundry Individuals, viz.

February	19.	Rev. George Colton, Bolton,	25	
March	26.	Nathaniel Hubbard, Bolton,	20	
May	28.	Eraustus Merrill, Winchester,		25
June	24.	Abigail Chandler, North Woodstock,	1	
July	31.	Widow Bishop, Norfolk,	1	10
September	16.	Enos Merrill, Cattleton, Vermont,	2	
				<hr/> 49 35

Donations by persons unknown. viz.

January	1.	A Friend of Missions,	10	
February	14.	do. do.		75
	22.	do. do.	11	32
April	22.	do. do.	60	
	30.	do. do.	10	
May	9.	do. do.	1	52
		do. do.	1	50
		A young woman from Vermont,	1	
		A Friend of Missions,	3	
	10.	do. do.	5	58
	20.	do. do. Berlin,	10	
		A child, of New-Hartford,		25
June	5.	A Friend of Missions,	5	
August	15.	do. do.	2	
		do. do.		88
	24.	do. do. Farmington,	1	
		A young lady of Vermont,		34
September	1.	A Friend of Missions, Cayuga County, N.Y.	5	
	17.	do. do.	5	58
November	5.	do. do. Sharon,	3	27
		A female do. do.		25
	7.	A Lady in New-Hampshire,	5	
	15.	A Friend of Missions,	5	58
				<hr/> 148 82

Avails of Books, viz.

February	9.	Sale of Connecticut Evangelical Magazines by Rev. Seth Williston,	12	
May	31.	do. do. received from Hudson & Goodwin,	1992	71
June	27.	do. Doctor Dwight's Psalms,	100	
July	9.	do. Summary of Christian Doctrines by Rev. Thomas Williams,	3	37
November	5.	From Noah Webster, jun. Esq. from the sale of his Spelling Books,	15	
				<hr/> 2123 8
December	31.	Interest from January 1 to December 31,	1021	82
				<hr/> 3631 60

No. 3.

Disbursements by order of the Trustees.

1805.		<i>To Missionaries, viz.</i>		
February	5.	To Rev. Calvin Ingals, balance of an old account,	\$	1
	26.	Mr. Oliver Wetmore, Missionary to Vermont and New-York,		22 15
April	8.	Mr. Eli Hyde, do. Black River		145
September	3.	Rev. David Bacon, in full for his services as Missionary to the Indians,		700
	6.	Rev. Thomas Williams, Missionary to Otsego and Delaware,		130
		do. do. do. advance for a new mission,		25
	9.	Rev. Thomas Robbins, do. New-Connecticut		550
October	14.	Rev. Calvin Ingals, do. N. York and Penn.		128
	18.	Rev. Seth Williston, do. do. do.		188 30
	29.	Rev. Israel Day, do. Vermont,		25
December	4.	Rev. Joseph Badger, do. New-Connecticut,		320 6
	16.	Rev. Asa Carpenter, do. Vermont,		24
	25.	Rev. David Bacon, do. New-Connecticut,		123 19
<i>Other Expenses, viz.</i>				
May	7.	To Rev. Abel Flint, for the Book Committee, to pay for the transportation of Books to the new settlements,		29 87½
	10.	To Rev. Moses C. Welch, towards the support and education of an Indian youth,		62 38
	13.	To Messrs. Hudson & Goodwin, printing & stationery,		24 8
		To Rev. Abel Flint, for postage,		11 84
	24.	To Rev. Nathan Williams, towards the support and education of an Indian youth,		7 62
				<hr/> 2517 49½

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut in Account Current } Cr.
 with Andrew Kingsbury, as their Treasurer.

To amount of Cash paid by
 order of the Committee,
 as per statement, No. 3.....2517 49½

To balance carried to credit
 of new account.....21196 94½

23714 44

Amount of permanent Fund. 12924 2
 For current expenses.....8272 92½

21196 94½

By balance in favor of the
 Society January 1, 1805..17241 18

By Contributions in May
 1805. as per statement
 No. 1.....2816 66

By Donations, Interest, &c.
 as per statement No. 2.....3631 60

By Cash refunded by Rev.
 Thomas Williams, being
 money advanced to him
 as a Missionary, he not
 going on the mission by
 reason of sickness.....25

23714 44

By balance of the above
 account.....21196 94½

A. KINGSBURY, *Treasurer to M. S. of Conn.*

JOHN PORTER, *Audit.*

Hartford, January 1, 1806.

*A particular List of the Contributions, received in the new settlements,
 contained in the general statement, No. 2.*

To Rev. Seth Williston, in the western
 counties of New-York and northern
 counties of Pennsylvania.

At Milford,	1 25
Palmyra,	66½
A person in Canaan,	12½
A Contribution,	9 37½
A female in Tioga,	85
Nine Partners,	4
Wyalusing, Baptists,	1
An individual,	20
A Female,	1 10
Towandee, Luzerne,	53
Newtown, Tioga,	2 72
An individual, Cayuta,	1
do. Owego,	2

Three women, Jones' settle-
 ment. 87½

De Ruyter, 3 67½

29 36½

To Rev. Thomas Williams, in the coun-
 ties of Otsego and Delaware.

At Delhi, Mrs. White, 25
 do. Contribution, 2 6

Jefferson, 2 52

Meredith, 4 32

Unadilla, 1 45

do. 1 22

Worcester, Mr. J. Houghton, 1

do. Contribution, 2 64

Milford, 1 21

do. 1 16

Hartwich, two females,	74
do.	4 51
do.	4 31
Burlington,	4 13
do.	1 90
do. Dea. Roberts, Baptist,	31
Pittsfield,	1 2
Butternuts,	3 36
do. Joseph Shaw,	25
Burlington, a friend,	25
do. Mr F. Mather,	50
do. Mr. C. Alexander,	2
Springfield,	2 25
Pittsfield, Dea. A. Thurston,	1
	<hr/>
	44 36

*To Mr. Eli Hyde, in the settlements on
Black river and parts adjacent.*

At Turin, Capt. Amos Barnes,	62
do. Judah Barnes,	50
do. Mrs. Barnes,	1
do. John Hooker,	50
Adams,	2 48
Louville, Mrs. Davenport,	20
do. Mrs. Richmond,	25
do. M. Waters and family,	1
do.	3 60
Camden, Mr. Ballous,	1 10
Watertown, a friend of mis- sions,	56
Western, Benjamin Smith,	1
do. Capt. Henry Donnelly,	50
do.	2 53
Leyden, John Dewey,	5
do. Levi Hilman,	25
do. Mr. and Mrs. Sippeld,	25
do. Mr. Rogers,	25
do. Mr. Corwin,	13
Trenton,	3 36
	<hr/>
	24 88

*To Rev. Calvin Ingals, in New-York
and Pennsylvania.*

At Greene, James' settlement,	6 80½
Milton,	1 28
Owego, Jencks' settlement,	1 37½
do. Dutch do.	4 16
Middletown,	1 36
Danville,	4
Port Town,	3 50
Great Bend,	2 26
Tioga, Brown's settlement,	5 47½
	<hr/>
Lost, stolen from him,	30 21½
	8
	<hr/>
	22 21½

*To Rev. Seth Williston, in New-York
and Pennsylvania.*

At Virgil,	4 50
Nine Partners,	4
Tioga, a friend to missions,	3 50
Sempronius, a female,	2 35
do. do.	1
Palmyra, two persons,	43
Canaan, a young lady,	25
	<hr/>
	16 3

To Rev. Asa Carpenter, in Vermont.

At Derby, Mrs. Hinman,	50
A friend of missions,	50
	<hr/>
	1

Further account of the Sales and Profits of the Connecticut Evangelical Magazine.

Whole number delivered to Messrs. Lincoln and
 Gleason, Jan. 1, 1805, of the four first Volumes,
 and the six first numbers of the fifth Volume, 20034
 Returned by Seymour & Woolhopter, - - - - 54
 20088

Printed by Lincoln & Gleason of the six last num-
 bers of the fifth Volume, - - - - 19800
 39888

Of these, there have been sold to subscribers at
 12 1-2 cents, - - - - 14057
 Do. to Booksellers at 8 pence, - - - 884
 Do. at retail at 12 1-2 cents, - - - 1625
 Delivered gratis to subscribers, - - - 1003
 On hand, January 1, 1806, - - - - 22319
 39888

Printed of the six first numbers of the sixth Vol-
 ume, - - - - 18450

Of these, there have been sold to subscribers at
 12 1-2 cents, - - - - 13171
 Do. to Booksellers at 8 pence, - - - 879
 Do. at retail at 12 1-2 cents, - - - 523
 Delivered gratis to subscribers, - - - 868
 On hand, January 1, 1806, - - - - 3009
 18450

On hand, of five first Volumes, - - - - 22319
 Do. of six first numbers of sixth Volume, - - - 3009

Total, on hand, January 1, 1806, - - - - 25328

Sale of 29376 at 12 1-2 cents, - \$ 3672 00
 Do. 1763 at 8 pence, - - - 195 89

Amount of Sales, - - - - 3867 89

Expenses, Printing 19800 Vol. 5, six last num-
 bers at 66 mills, - - - - 1306 80
 Do. 18450 Vol. 6, six first numbers, 1217 70
 Sundry bills for postage and transpor-
 tation, - - - - 24 13
 Paid for Christian Observer, - - - 4 00

Total, Expenses, - - - 2552 63

Profits since last statement, - \$ 1315 26

The above amount of profits is due from subscribers, and also nearly 400 Dollars more which is due to Lincoln & Gleason, being the balance of their account for printing, &c. above what they have received.

It is hoped that delinquent subscribers, when they see what large sums are due, on this and the former statement will exert themselves to pay their balances soon, that the money may be paid into the Treasury of the Missionary Society of Connecticut, and be put out to interest.



Donations to the Missionary Society of Connecticut.

1806.

Jan. 31.	Israel Day, contributed in new settlements,	\$ 7 68
Feb. 5.	A Friend of Missions,	10 00
7.	A Friend of Missions,	2 00
19.	A Friend of Missions,	11 32
		<hr/>
		31 00